A U M

The knowledge of the real by the eye of clear insight is to be gained by one's own sight and not by the teacher's. —CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XX April, 1932 No. 6

SIGNS OF THE CYCLE

FROM the highest of the Elder Brothers to the humblest philanthropist mankind "has never been without a friend." Were it not for the enlightened and unenlightened unselfishness ever present and ever active in the world of men there never could be a Golden Age, there never could be a single ray of love to warm the aching heart, a single gleam of hope to light the way of the downtrodden, a single step of redemption possible for any being chained in the bonds of Matter—progeny of ignorance and selfishness.

That which we call the moral is the truly spiritual side of man. It is a long journey from the Golden Age to Kali Yuga, but that journey is the inevitable sequence as it is the indubitable evidence that Nature as well as Man is fundamentally spiritual—that in the humblest as in the highest of her "vast assemblage of beings" there is creative, preservative, expurgative and regenerative power. An age of Darkness is also the age of Inquiry, and hence of reconstitution on a nobler scale of perfection for all. Every such age has its Thomas Paine to bid us remember that "these are the times that try men's souls."

Theosophists are all too apt to take on the color of the mental and moral environment in which all alike must struggle because it is a time when the rain of misfortune descends on the just as well as the unjust. It is in such periods that all alike can measure their moral strength or weakness—can use the one to repair the breaches in the other. Mere sufferance, mere activity of the intellect, never yet made either men or man any better, any happier, any wiser, any more able to appreciate what H. P. Blavatsky called the Heart

Doctrine, while sentimental outpourings, soul-weeping over the inevitable, only reduce the strength of the will, and make of the Creator a creature. The weak and despairing, but otherwise good Souls, who do not maintain their faith by works, of necessity relapse and revert to the past, which alone gives the golden reflection of sunset. In them Imagination is paralyzed and so they lose all creative power. The "sin of the mindless" was caused by the sin of the *Will*-less Lords among the reincarnating Egos—Karma of long-past preceding manvantaras. Says the Commentary: "*Thus had selfish feeling prevailed from the beginning* (of this Manvantara), *even among the gods.*"

Those reincarnating Egos, roused from their Nirvana, all had Self-consciousness and intellect; they knew what their duty was, but when they saw the reanimate *Karma*-rupas which embodied their past failures, they committed the veritable "sin against the holy *ghost*" of their own unfulfilled task—they refused to enter the *Chhayas. "They are not fit forms for us. They have to grow."* So they argued, using their Intellect against their Intuition, and so became of *divided,* that is, of dual Mind—and have been ever since. This same sin was repeated in the early life of the Theosophical Movement by all too many Fellows of the Parent theosophical society. Its form was not fit for them; it had to grow, to become "respectable" in their sight, valuable to *them,* before they would become more than passengers on the theosophical ship. Meantime the Pioneers and Workers had to bear the burden. So it is today, both among Theosophists and in the world at large. Those who ought to be active and vigilant, full of faith and energy, either join the ranks of those who seek some kind of a "dole," or add themselves to the mass of the supine and indifferent. There are thousands and tens of thousands of do-nothing Theosophists in the world today. The *positively* errant, the wanderers from the fold, stand a thousand times better chance than the most "moral" of the theosophical drones, for they are making sacrifice even if in a bad cause or on a mistaken altar. "All these worshippers are by their sacrifices purified of their sins" and learn, even from their errors. But the drones move steadily backwards in the "drift of the world's cosmic relations."

To the personal man, Humanity is a cosmic relation, and Theosophists not incurably afflicted with moral "sleeping-sickness" may well look abroad to observe the signs of the cycle among Humanity at large, outside the narrow radius of their particular society or

association, which too many regard as if it were the whole Theosophical Movement. The *Lookout* section of this Magazine affords constant evidences of the set of the tides and currents of the Movement in the great sea of popular opinion, while various Studies in *The Secret Doctrine* show ever and again not only the steady drift of modern Science toward a renaissance of the archaic doctrines, but the Karmic provision and prevision of H. P. B. and her Masters. Those who read secular and religious as well as scientific publications of repute and influence can but take note on every hand of the steady influx of ideas into the world of human thought which have their source and origin in Theosophy, whether that be regarded merely from its visible and recorded aspect, or from the Occult side of the Movement.

Humanity at large is not merely suffering and bewildered—it is engaging in "strong search, questions, and humility" on the part of the mass, and the idea of "doing service" is taking ever stronger and more serious as well as more thoughtful hold on the intelligently philanthropic. The ranks of these grow constantly, while the blatant selfishness of the "Napoleons" of this, that, and the other field of human life become with every day less arrogant. There is a steadily rising tide of genuine effort to find a way, both to ameliorate existing evil conditions and effects, and to find and deal with their causes so that recurrences of such visitations may be less disastrous and less frequent. Under Karma, it is in America that such efforts are most active and must prove most effective.

Statesmen, industrial heads, financial powers, publicists of every complexion of party and caste, from labor, organized and unorganized, to the rulers of the great arteries of commerce and transit, are more and more taking on an attitude of fiduciary responsiblity, while leading clergymen of every denomination are breaking free from their invisible fetters and becoming more interested in Humanity than in their sectarian god and gods. It is well-nigh universally recognized in responsible and opinion-making quarters that class, national, and racial hatreds and distrusts can no more masquerade in sanctified vestments as altruism, love of country and love of God; that here lie the real enemies to the return of peace and the prosperity of true internationalism. War in mufti and war in uniform are seen more and more to be antiproductive of any but evil effects; are a spurious mode of reform of inequities; are butchery, not surgery.

Yet it is to the vast field of Education in its relation to the

young and to those just about to enter on the stage of action that the eye must be turned for the truest auguries of the slowly changing race-mind. More and more independence of thought is being shown among both teachers and pupils, among professors as among under-graduates. Here is the field for moral education most in need of cultivation. The awakening mind leads to calculated and intellectually irresponsible license unless fundamental ethical concepts replace mere precept. It is here that H. P. B. laid the greatest stress in her *Key to Theosophy*. It is here that every Theosophist however humbly placed can do a great and growing service, for himself and his fellow adults as well as for his and their children. No sincere man can preach without finding rise in himself the impulse and the aspiration to enforce his preachment by his practice. More he observes the need in others for a strengthening of the Will by sound ethics, more will he discern the same need in himself, and so set himself "as one new-born" to explore the mysteries of his own inner nature in the light of the Eternal Verities so continuously stressed in the writings of the true Teachers.

America was the birth-place of the Theosophical Movement. From it as from the parent banyan-tree rootage took place in all lands, East and West. From it went forth support and sustentation to H. P. B. and Colonel Olcott in their mission to carry, the world around, the new culture of the old faith. From America came the loyalty and help of William Q. Judge when the Movement was rent by inner forces fanned by the weakness and the pride of those who should have been first to inspect their own erratic orbits of mind and moral nature. So, today, does the Movement rest for its energic impulse, its moral strength, its loyal progress, upon those Theosophists of no other name or nomination than that of the great First Object in the sphere of their life and action; thence into the American mind and American conscience.

THEOSOPHY AND PROHIBITIONS

PROHIBITION in the United States is an attempt at the hermetic sealing of a racial abscess, based upon a fanatical religious bigotry and deep-dyed "holier than thou" attitude; and further, now that the criminal elements of the country have gotten behind it in a body with their moral power, which is nil, their intellectual resources, which are considerable, and their money, which is nigh invincible, it is an attempt which has become an overshadowing menace to the very unity, if not the life, of the nation.

Do we advocate drinking? Without doubt every prohibitionist reading these lines would so interpret it; which is perhaps the best proof of the bias of this dark tyranny over the souls of men. On the contrary, however, drinking, even in moderate amounts, is regarded with wonder and horror by the Theosophist as being one of the very few purely physical habits which can reach into and corrupt the super-physical principles of his being. "Soul-destroying," the cant phrase of the prohibitionist, is in this case no figure of speech. The recovery of moral balance, and the unveiling of the blurred spiritual perceptions of a reformed drunkard, is a matter of years and often of lifetimes; and the last man in the world to be aware of his true state is the drinker himself. Many Theosophists know the stern prohibition of drink placed upon her Esoteric members by H. P. Blavatsky; many also the detailed explanations in psycho-physiology given by her as a reason.

The United Lodge has followed this in its policy with regard to its selection of Theosophy School teachers; and while no one has authority to "forbid" drinking on the part of members, or would exercise it if he did, those to whose Karma the conduct of its activities falls, have necessarily felt it incumbent upon them to select teachers whose personal habits were beyond reproach as far as humanly possible. For there are "Typhoid Marys" in psychic relationships as in medicine; persons of lives perhaps good even above the average in many things, and conscious of no grave ill in themselves; but whose habits and associations are such as unconsciously to contaminate susceptible natures, leading the latter to deeds unsuspected by their unintentional tempters. The words a man speaks are but a fraction of what is conveyed to others by contact; and the hidden as well as the ostensible is transferred.

The personal life and the life of the Path cannot be separately lived.

With a younger Theosophical generation growing up, which is frequent spectator of unrestrained orgies even among adolescent children, there is need for plain speech. The true Theosophist is a "total abstainer," but he believes that moral education, not political prohibition is the only cure for the drink evil.

Dr. Roy Albion King, a professor of philosophy, delivered a lecture before a Y. M. C. A. meeting which has our complete accord. After the first atom of alcohol reaches the man's brain, said he, the question is no longer whether he is drunk, but how drunk is he? The old idea of alcohol as a stimulus, he said, has been done away with by scientific research, and it is now classed basically as an ether-like anesthetic or narcotic. The first stage of alcoholic narcosis is marked by the destruction of "inhibitions" and all the sensitivenesses which mark "culture," *as well as all sense of humor.* With these go responsibility and the sense of care and despair—undoubtedly the latter loss is the prime source of the attraction for many people. Alcohol itself, he said, does not incite to either good or evil. *It merely lays bare the animal nature ready to respond to any stimulus which the environment may provide.*

A brain psychologist would say that the obvious effect is to inhibit the action of the cerebrum and stimulate that of the cerebellum—in other words to destroy the human, acquired functions and to release the primal, animal cells. The Theosophist, who knows that these are merely the instruments or equipment of invisible soul principles, says that this means the separation of Manas from Kama, leaving in the latter a certain stimulus or essence giving the outer semblance of a partial rationality. In other words, the man becomes as arrant a *shell* as he ever will be in Kama Loka —and that is precisely what is meant by a "soulless being." It is hardly surprising that Dr. King describes an inebriate as one whose "mentality is reduced to that of the beast . . . if aroused he may have the savage ferocity of the beast. Revolting crimes thus have their origin."

No one who has listened intelligently to the various "automatic" voices of a roomful of drunkards—varying from beastly growlings to parroted noble sentiments previously impressed upon the brain cells of the more cultured victims—and has compared them with the clamor emerging from the ether through the larynx of a

medium in trance but not dominated by one particular "control," can fail to see the identity of the cases.

Alcohol destroys the "bridge" of synchronous vibration between the Kama-Manas and the Buddhi-Manas; at first temporarily, and at last permanently; then the permanent individuality will be found out of all connection, leaving behind it the empty simulacrum of the man that was, to deceive those who once knew him into thinking he still lives. Shall we trust our business affairs, the affairs of the nation, the tutelage of our children, to those who court an irrevocable journey on that road?

Most of the drugs which form a menace to present civilization are narcotics and have the same action in essence, except that most are more deadly and thorough in their effect. The appalling soullessness of the drug-crazed criminal shocks even evil men who are still human. The generic similarity of effect—strengthened by Dr. King's information—is shown by the awful increase of drug use since prohibition. The fact that drug users easily become drug peddlers, and even make every effort to draw children into the habit, has been a shuddering enigma to normal human beings. It is not so to the Theosophist, who knows that such creatures walk on earth already in the state of Avitchi, less accountable to any human code or standards than hydrophobic wolves.

There is no notable evil which does not draw its power from the perversion, inversion, or corruption of a corresponding good; it is the very spiritual aroma in every pleasant thing which creates the irresistible attraction which vice has for certain natures. There is a law underlying the vices of most great geniuses, the terrible connection visible in contemporary life between the fast developing, unformed, unintelligent mysticism characteristic of the American race, and its appalling, unlimited thirst for vice of every kind —drugs, drink, and sex. A matter-sickness accumulated through many incarnations, joined to the *heimweh* of half-remembered lost spiritual states, but without intelligent understanding of nature within or without, has resulted in an irresistible urge to escape the visible, the material, the mundane, the limited. And knowing nothing but these, the inevitable direction taken by that urge is new and unclean jugglings with and combinations of matter; the misuse of matter beyond all normal and healthy experience.

It is a phenomenon unparalleled since the latter days of Rome, upon which it improves by the possession of the will and vigor of a race in its youth. The concomitants of these excesses are better

imagined than described and best not imagined at all. Most of them are denied by "defenders of youth" who know naught of that which they speak. By all these things are our Theosophical boys and girls surrounded, so that the best and purest of them are fortunate to escape sights and sounds they hardly dare discuss with friends who barely knew at thirty what these are forced to know at ten or fifteen. The war some of them wage for their ideals—the war fought by many others who have not the sustaining power of Theosophic light—is the bright side of that dark mirror.

It is certain that in the final stages of a civilization it is composed of but two classes of beings—chelas and shells. It is that which is described in the vivid pictures given us of the downfall of Atlantis—though few perhaps have thought of it in those terms. On modern civilization is writ large the fact that but few are spinning out a normal course of evolution. Nearly every man wears on his face and in the kinks of his psychic nature the record of a vast and very diverse, confused, and twisted past. Probably every leader of a cult, a sect, a religion, is a chela who failed to kill out spiritual ambition, fell thereby, and today climbs to eminence upon the debris of a once-known measure of spiritual knowledge and the personal magnetism which is the residue of a vanished spiritual power. Probably every spiritually and mentally dull man is one who, once hearing and recognizing the call to study, to mental discipline, to attainment of wisdom, preferred personal aims, or lapsed into sloth. Probably every man who writhes under the harrow of poverty, want, starvation, is one who once lived under "Divine Rulers," and having enjoyed peace and security thereby, failed to support Their hands as the race declined into evil days. Probably every man who wallows in vice is one who, having set out to cleanse his feet of all mire on the long climb up the Ladder of Being, misused the spiritual joys there encountered, became drunken on the sacramental wine, lost sight of the noble impersonal aims of the path; became bitten by the serpents under the flowers in the "Hall of Learning" and descended to astralism, to the pursuit of the joys of super-physical sensation, and so plunged after the elusive image of joy supernal as it receded into the abysm of matter; became coarser and coarser, respondent only to stimulus ever more violent—and behold the modern sot, the desecrator and renegade of the Mysteries of Old. Only a fall from the norm of human evolution could lead to these depths; only a height can produce a fall.

The "soma juice" of old was a preparation which released the spirit from the body without ill effects, and allowed the adept to retain working memory of what was encountered in other states. Certainly a method dangerous in the view of modern Theosophy, and certainly allowed even then only to those presumed to have destroyed in themselves personal desires and to have achieved purity of nature. The plant itself has either vanished or been greatly altered in nature during the five thousand years of Kali Yug. But the memory and tradition of that which releases the soul from the body has remained, to curse the race by inversion of practice. The only analogue known now is the calming and pacifying effect of tobacco used in moderation; though even that has now become subject to immoderate abuse, especially on the part of modern women, in whom it often produces a marked nervousness contrary to its normal effect; and in whom it is too often associated with and suggestive of laxities of many kinds.

"O Atlanteans! Arise, and repair the errors of the past!"

Will and Desire

Question: How is it that "Behind will stands desire"? It seems that this should be reversed.

Answer: That which governs thought is motive or, in other words, feeling. *Will* is the force of consciousness, and we do not act unless there is a desire or intention to move, and that gives energy to the consciousness—that is, *Will.* What we do is to use the elementals and we endow them with whatever force is in our own unalloyed intentions. *Desire* is our impulses and personal feelings, but includes the highest aspirations for universal benefit, as well as the lowest of our desires. Aspiration for universal benefit would be compassion, for that is the nature of the Self. The higher the aspiration the stronger the will; the lower, the weaker.—*R.C.*

IRREVOCABLE CHOICE

SINCE all action requires time, there is no *absolute* free will except in the purview of Eternity. To say that a man may exercise freedom of choice is simply to say, that with a sufficiency of time he may accomplish any given object, but only as to the internal nature of himself. To accomplish a given object in relation to externals means that it must be done before the interrelation of those externals change; and that is ever changing. *Pure* free-will, therefore, is possessed only by Universal Mind; and freedom of choice is known to its constituent parts only insofar as they merge into the All. Pure free-will is thus known only to *unmixed and universal* natures. Unmixed, because in a mixed nature there is conflict eternal. Universal, because otherwise there is constant conditioning by the actions of other beings. In a word, free-will unhampered is owned only by primordial life moved in a single direction by unconditioned desire at one end of the scale, and at the other end, by the highest Dhyani, Those who have forever expunged from Their natures all except unconditioned desire for the well-being of the whole universe. And, *nota bene,* in saying that these have pure free-will we are saying that *as individuals* they have no choice at all; there are no elements of conflict in them. Thus beyond a certain region of evolution, extremes become identities; self-evolution, simply another name for the struggle for freedom of choice, finally results in choicelessness as a self-chosen and self-earned state.

Among the rest of us, the outcome of whose mass conflicts forms the free choice of *Great Nature,* freedom is an ever-becoming, a constant transition from states where two things are balanced against one another to subsequent states where one or the other rules supreme. Up to the moment that the suicide steps from the cliff, he could have drawn back. Having stepped, his choice is physically irrevocable; he can choose now only in what frame of mind he shall crash on the waiting rocks. And this in turn may be already determined; his life may have been so lived, his mind so fixed by habit, that no change of its state by an act of will is longer possible. *His real choice lies behind him,* in the momentary actions of the unrecallable years. And this gradual passage of the optional to the fixed holds good up to and including nearly all of what men ordinarily know as the moral nature; in every action there is a point where the Rubicon is crossed. In this, Reincarnation is the great

mercy and blessing; for through it are lost over and over again those irrevocable evil choices of the purely personal man. Otherwise, no salvation for any being. But, there are spiritual cliffs, spiritual suicides whose wrong choices can be undone only through the grinding wheels of far vaster cycles. The followers of the Dharmakaya Path, for instance; and there are others . . .

There lies before us a letter from one of that group of human anomalies who served so largely as the shock-troops, the skirmish line, of the Movement of 1875. With them, as with all soldiers in that precarious position, the casualties were pitifully heavy: for all one knows, they may have counted many self-immolations by those who *egoically* knew themselves foredoomed, and willed that their inevitable disaster should eventuate where their successors might take warning, thus to save their souls alive and the Movement along with them.

This letter seems to us the case-record of just such a casualty. With much self-satisfaction it recounts the assumed sins and failures and the final Theosophic destruction of another of the old band of soldiers. It speaks in moving terms about the trials and tribulations, the self-disciplines, of those who follow successfully the path of chelaship; among which successes, the writer hastens to let us know, he himself is to be counted beyond any doubt whatsoever.

But—those who know the *real* trials of attempted discipleship do not speak as he speaks of his old comrade, be that one success or failure, living or dead, angel of light or *âme damnée*. Nor do they speak of their personal successes in spiritual realms to anyone, least of all to such misled persons as he considers the recipient to be.

Added to the internal evidence of his state of mind, must be the external evidence of Theosophic history; and the verdict drawn from both is the same.

Yet that he has undergone trials and tribulations indeed along *his* path, there is no doubt. For, *the crushing of conscience, the stamping out of spiritually independent manhood,* may, under subtle guidance, take on all the seeming of a subjugation of the personal in behalf of the spiritual; this, as the neophytes of a certain sinister priestly order come to learn—provided they escape soon enough to preserve any fruits of learning.

How then is a man ever to distinguish whether his way be upward or downward, once vows be taken? Certainly, beyond a certain point, it is not to be distinguished at all; the cliff-brink is

left forever behind, and regeneration may come only through a cycle of death and rebirth lasting from the normal period to one of many manvantaras, according to how far delusion has permeated the whole nature of the man. After this point, the very urgings of dying conscience, the last healthful doubts, may be and are countered by the warning that "our enemies sometimes take advantage of our best qualities to betray us;" and are met and fought as artifices of the Dark Powers! There is no hope for any aspirant save in the trains of lesser choices antecedent to the fatal leap. What were those choices in the cases of these persons? First of all, a failure all too common among the best: *failure to study and apply the teachings in every detail to the level best of ability*. This seemingly venal fault led to setting an individual in the place of the Philosophy; a good and a great man. Next, by the very force of a power and good perceived, the divine right of individual discrimination was abnegated, and another's views set in the place of conscience. Meanwhile, resultant of failure to study, failure to apply, failure to maintain hold on discrimination in face of the temptation to weakness afforded by the presence of a being of power and knowledge, came entrapment by the cheapest trick of the lower man: the lure of psychism! And this in the face of sacred pledges, whose keeping would have avoided all. So in no long time black exchanged places with white; and we see before us a man once good and earnest—so far as we know unshakably honest in the affairs of material life to this day—become a helpless babe in the science of morals which governs the realms occult; a man guilty at times, and in relation to those regions of human nature which he has with pain and sacrifice assigned over to false teachers, of connivances which would be reprehended in any ordinarily honest business circle. And, without doubt, has had all misgivings set aside by assurances that the ways of the world are not the ways of occultism!

This might be any one of us; easy, perhaps, to see that undeviating accuracy in loyalty—for loyalty is a *science*—is the only safe road for those who have undertaken self-discipline, based on the doctrines and leading to definite goals. But it is equally applicable to every worker who aspires to keep on working and to go farther than where he is now, wherever that may be.

A CLEAN LIFE

IT has been said that the first of the steps of holiness is a clean life. Certain it is that no man has the right to call himself a Theosophist whose life does not square with the ethics of Theosophy. Foolhardy he who dares to face the dangers on the Path of Occultism without the protective armor of purity. Zoroastrianism, with its stress upon pure thoughts, pure words, pure deeds, is but emphasizing what all the great Teachers have enjoined as a *sine qua non* of the spiritual life.

A clean life involves purity, rectitude, chastity, and harmlessness, as well as absolute straightforwardness of conduct.

As the Upadhi or basis of action on this plane, the physical body must be kept pure, inside and out, that it may be the rich, fertile soil from which shall bloom and flourish sweet deeds and wise acts. This may not be neglected, but more important still is purity of speech, of heart, of mind.

The connection between speech and our psychic nature is real and intimate. Not only does energy go to waste in vain or ill-considered speech, but such is the power of sound that evil speech awakens evil forces as good speech, good, and both react, under unerring law, on him who called them forth. Each person is responsible for every word of his voluntary production, be its consequences what they may. "A harsh word uttered in past lives is not destroyed, but ever comes again."

Control of speech is not easy, but it is child's play compared with control of thought. We recognize that if we want pure bodies we must be sure of the purity of the food and drink with which we build and keep them in repair. The connection is as real, though less obvious, between mental purity and the thoughts we admit to our consciousness. This was recognized by the Initiate, Paul, when he enjoined his followers: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The ideas which we entertain are the food of the inner man. When we read vain and foolish books or attend to idle chatter, we are furnishing chaff instead of grain for the mind's consumption. Impure ideas, presented in unwholesome book or play, poison each

mind they touch unless its purity is so positive as to reject instantly whatever is not of its own nature.

Purity of thought implies not only rigorous exclusion from the mind of all impure ideas, but the positive aspect of peopling our current in space with thoughts for good. It means, above all, impersonality. Self-centered thoughts are to universal concepts as a stagnant pool is to fresh, running water. It is a waste of time to try to sweeten stagnant water. See that it has an outlet and that a fresh current is directed through it, and it will soon be flowing sweet and clear.

It is because of the power of thought on universals to purify the mind that the attention of Theosophical students is directed so often to the metaphysical basis of the philosophy. Such concepts as Boundless Space, Limitless Duration, Ceaseless Motion, the Great Breath, the Divine Substance-Principle, lift the mind from its treadmill of petty personalities and set it where it catches the larger vision, the tireless onward march of atoms, of men, of worlds, of universes, towards perfection. "There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

Purity of heart implies unremitting watch over the feelings, the extirpation of all feelings of contempt and hostility and fear, and the cultivation of the feelings rooted in the realization of our oneness with all beings—compassion, unselfish love, and reverence, for those, respectively, below us in development, at our stage, as well as for those on a higher rung of evolution's ladder. But, above all, to hold the consciousness of the Master in our hearts is the secret of inner purity and poise. "Each man is of the same nature as that ideal on which his faith is fixed," and "As a man thinketh in his heart, so will he become."

"ANCIENT ROMANS OF THE U. S. A."

THE above title is not our invention. It heads an article by Arthur Weigall, a historian, and late Inspector General of antiques in Egypt.[1]

Modern psychology, so-called, has popularized—it believes itself to have discovered—an interesting trick of the human mind called "rationalizing." That is to say, one desires a thing, and thereupon the mind subconsciously manufactures any number of apparently legitimate, and even noble reasons for getting it. Or we have feelings, intuitions, impulses, whose source we do not wish to recognize, and so invent other sources for them. Or, lacking definite knowledge of any origin for them, we cast about us too hastily or uncritically for reasons to fill the nescient gap. Most of the course of science has been rationalization of the last-named type; with its ever-growing necessary train of disillusionments.

Mr. Weigall, finding created in himself by American environment a powerful sense of the realities of ancient Rome, indulges in a bit of the same sort of rationalizing. A lover of antiquities, he holds, tends to create pictures of the past as being greater, more glorious and spectacular than its realities. Hence, only an environment of the greatest modern achievements of man can satisfy the dreams thus erected.

An Englishman by birth, he spends some months every year in America. Why? Because only there in New York can his mind live in an atmosphere of two thousand years ago! His "rationalization" in this case is pitifully inadequate; and yet a cryptic sentence at the close of his articles leads one to wonder whether the said "rationalization" may not be a cloak for highly unorthodox views as the following extracts indicate.

"In other words—and I want to make myself clear—the imagination's picture of the glories of ancient civilization is, as I have said, always exaggerated into something dream-like and marvelous and, to me, the nearest thing in actuality to that romantic dream is the sight of one of these cities of the New World as seen under certain favorable conditions. European cities, beautiful though they are and charming to live in, do not affect me in this particular way, because they do not impart that unique sense of the colossal,

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[1] *Colliers*, Dec. 5, 1931.

that spirit of vast human achievement, which corresponds to the imagined marvels of bygone days.

"But there is, perhaps, a deeper reason for this curious phenomenon—that the ultra-modern U. S. A. stirs me as does ancient Rome. It may be that subconsciously I am aware of a definite likeness between the two civilizations; it may be that the one really reminds me of the other, both in its good points and in its bad. Let me try, at any rate, to marshal a few of the more striking resemblances.

"First of all, Rome at the height of its power was just what the United States prides itself on being—the melting pot of nationalities. . . .

"Then again, the Romans were the richest people in the world. 'With us,' said Juvenal, 'it is wealth that is worshipped.' . . . and I may mention in that connection that the great financial crash in Rome in 33 A. D. closed as many banks and businesses and humbled as many rich men as the depression here has done, but there was a speedy recovery.

"Nobody in politics thought himself rich unless he could finance his party out of his own pocket and pay for the votes which supported his cause. . . .

"American millionaires have the habit of erecting public buildings at their own expense, which is a characteristic not shared to any great extent with the millionaires of Europe, but is curiously like that of the Romans. The Pantheon, for instance, was built at the private expense of a gentleman named Agrippa; and the church built by a gentleman named Rockefeller on Riverside Drive, New York, affords a close parallel to it. Pompey the Great built a huge theater for the Roman people with his own money; and in this connection one thinks at once of Mr. Carnegie, as also one does on reading that Julius Caesar had quite a mania for providing the populace with free libraries.

"And how those Roman millionaires collected paintings, statues and antiques! They were not often very cultured men, but they were most anxious to be thought so; and it was considered extremely smart to possess ancient Greek works of art, old books and manuscripts, old tapestries and that sort of thing. They said their wives liked to have them. . . .

"And the parties given by wealthy society people in ancient Rome are to be compared only with those of modern America. Tigellinus, who lived in the first century A. D. gave a party—to

mention a single example—at which dinner was served on a purple-carpeted raft floating upon a small lake in a Roman park, and the guests were towed about upon it by row-boats as they feasted. . . .

"Night clubs were then the fashion, and in the time of the Emperor Augustus many of them were raided by the police and closed. The Romans were very partial to the cabaret idea, that is to say, supper at which the guests were grouped around a clear space wherein professional entertainers danced or sang or did their stuff, whatever it was. Even statesmen and politicians were to be found at these places, quietly drinking themselves silly; . . .

"Things happened in Rome which make one think immediately of Hollywood. Take, for example, the divorces. . . .

"Then again, Roman politics were extraordinarily like those of the United States. Throughout the first century B. C., the two great political parties in Rome were the Republicans and the Democrats. The Republicans were always being attacked for their incompetence; the Democrats were endlessly being accused of corruption. There was a great scandal once because Antony, who was a Democrat, was said to have sold judgeships to dozens of his supporters; and in fact Cicero, the Republican leader, declared that he had, so to speak, pitchforked all sorts of scoundrels unto the bench, some of whom had made an open sale of justice, while one in particular had been obliged to disappear because of the mess he had got into.

"Over and over again men were put 'on the spot' by their political or business enemies, and were found dead in the street or mysteriously vanished; and gang fights, not unconnected with politics, were constantly occurring. Racketeering was common; and particularly at the docks a regular tax was imposed by racketeers upon the merchandise landed from the ships.

"Romans, like Americans, loved excitement; and when there was not a gang fight to interest them, or a big trial for corruption to draw a crowd, the people swarmed into the stadium or the amphitheater to watch the chariot races or the gladiatorial shows, and a successful chariot-driver or gladiator was the popular idol and, so Juvenal says, could amass a fortune greater than that of a hundred successful lawyers. These sports were highly professionalized, and huge sums were made or lost in the betting.

"The Romans were mad about speed. . . .

"To turn to another subject, the Romans were, as the Americans are today, far in advance of other nations in the art of plumbing

and house-heating. In regard to the former, they amazed the world by their provision of a proper water supply for the towns, and by their system of piping which brought the water to every building of any size. . . . They had, moreover, a truly American taste for iced water to drink; and in every rich man's house there were arrangements for the supply and preservation of loads of snow, rushed down from the mountains, to cool their drinks.

"I might instance a hundred other points of resemblance, but it is not in the details so much, perhaps, as in the general spirit of the nation that ancient Rome lives again in modern America. The hustle, the getting rich quick, the love of money and its power, the desire to live in magnificence and comfort, the keenness, the energy, the excitement, the odd mixture of warm sentiment and callous disregard of human life—all these things which are considered to be the characteristics of the American people in the mass were features also of life in ancient Rome.

"Look at the great cities here, all planned out in blocks, with straight streets bisected at right angles; just so were the cities of the Romans. Look at the entrance halls of important buildings—the marble walls, the mosaics, the sculptured ornamentation, the tessellated floors, all so Roman in character that when I walk into my bank, or call upon my business friends, or go to church, or visit the talkies, or enter a hotel or a railroad terminal, I feel that my clothes are an anachronism and that I ought to be wearing a toga. Look also at the poverty and the squalor so close to the wealth and the magnificence; that, too, is as it was in Rome."

Wrought up by the recapitulation of these things, he almost goes off the deep end in the following:

"Well, it may be, as I say, that these resemblances provide the unconscious influence which gives me that electric thrill when I look about me sometimes in New York or Chicago or some other great American city. It may be that I recognize the spirit of ancient Rome, and my heart calls out, 'Hello!' It may be."

He then hastily regains ground by repeating for the third time, as though to reassure himself, the "rationalization" described.

But he might with profit ask himself sundry questions. For instance, why, of all the known antiquarians, he alone, so far as anyone knows, is so affected? In fact, the impact of modern American civilization upon the average dyed-in-the-wool antiquarian is apt to be about opposite. Why should a mere idealization of ancient Rome send him, as he says, through the streets of New

York smiling with joy like a lunatic—those streets which are plain inferno to a large number of their suffering inmates?

That England reincarnates the men and the spirit of conquering and Empire-building Rome, will be disputed by no serious student.

That America represents the later period of dominance, of realized wealth and luxury, and of decadence, seems equally evident. Why does not the sight of Britain's mighty fleets, her commanding—or once-commanding—position among the nations, the thought of her victories, her planetary empire, thrill Mr. Weigall, as they do other Britons, more than anything in American architecture or presentments of the American spirit? We may imagine the reason by an attempt to enter into the feelings of a devoted Roman citizen of her latter times set back by some magic into her earlier and rougher times. Such transpositions of individuals from their places in the cyclic reincarnations of races must often happen; due not to magic, but to unexpended Karmic affinities.

But the Roman reincarnation in America, though possibly not yet in full decadence, is passing. Our Roman legalism, reflected in the erstwhile style of our public buildings, is going. The four hundred foot obelisk of the Los Angeles City Hall, and her Public Library, which would startle a Roman indeed, connote with a new *modus vivendi* in government, religion, and business; a new mode whose form has not yet taken shape, but is bursting the larval skin of the old—often disastrously. Egyptian? Yes! Atlantean? The Atlantean reflection in the ruins of Yucatan is mirrored again in the new architecture; the Atlantean spirit even more faithfully in the febrile, restless genius, the chaotic sensuality, of modern American times.

From the Tao Teh King

Faithful words are often not pleasant; pleasant words are often not faithful. Good men do not dispute; the ones who dispute are not good. The learned men are often not the wise men, nor the wise men, the learned. The wise man does not hoard, but ever working for others, he will the more exceedingly acquire. Having given to others freely, he himself will have in plenty. Tao of heaven benefits but does not injure. The wise man's Tao leads him to act but not to quarrel.

THE RIGHT MOTIVE

"NEVER will I seek nor receive private individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world." This ancient pledge "contains the idea of the highest motive possible for man to attain." (*Notes* on *Bhagavad Gita.*) A motive such as this must dominate all thought and action, must be the guiding power through life after life if one would be eligible to attain "that peace which passeth all understanding."

The quest for individual salvation has been thought the duty of every good Christian for untold centuries. "What must *I* do to be saved?" "*I* must be saved regardless of the fate of my brother," has been and is the cry of humanity at large. To the average human being his own individuality looms so great that it is not difficult to understand why his values have become confused; that he really believes the higher he rises in the material world, the closer will he come to final salvation!

What to do and what not to do for individual gain and advancement is the ruling factor of everyday existence. One man accumulates great wealth. He has centered his whole interest and attention upon it for the greater part of his life; all else but the achievement of individual gain has been cast into the discard. But these treasures cannot buy his way into eternal bliss, for along the path of wealth-attainment are to be seen the bowed heads and backs of those who have contributed to his gain.

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven," said Jesus. Why did he say this? Because he knew that the motive of those striving for individual attainment was wholly out of tune with the Kingdom of Heaven—"heaven" being understood as the highest place, the place of "all-knowingness." Being "rich" applies not only to the accumulation of monetary wealth but to the strife for possession of any material thing. So, a man may be rich in selfishness and not have money; he may be rich in a life of disobedience to the laws of nature and not have money. He may live a life based on the achievement of political or social position and the approbation of the world at large—but he alone may tell what motive ruled his way.

Theosophy teaches that material possessions and material

achievements are but barriers to spiritual advancement unless they be used wisely, and unless the one who possesses them can detach himself from them to such an extent that when the call comes to relinquish, he may lay them down without regard or reservation. The ancient pledge demands a willingness to give up unconditionally *all* of the treasures of self and personality. Self-renunciation is a most difficult achievement, for self lies at the root of all action and actions we must do. How, then shall they be done with the right motive? Right motive requires that we do our *duty* with heart unattached to the result, satisfied in doing the will of the Lord within.

Students of Theosophy know that every effort made in this manner is a step in the right direction and though our progress may be slow even through countless lives, we are learning something from every experience and distilling from life's bitterness and sorrows a balm for the soul. As a light shining in the darkness to those who seek will come the realization of the underlying principles of existence and the knowledge of the One Self which is the "Self of all creatures."

The Eternal Principle of Laotze

The Tao that can be understood cannot be the primal, or cosmic, Tao, just as an idea that can be expressed in words cannot be the infinite idea.

And yet this ineffable Tao was (is) the source of all spirit and matter, and being expressed was the mother of all created things.

Therefore not to desire the things of sense is to know the freedom of spirituality; and to desire is to learn the limitation of matter. These two things spirit and matter, so different in nature, have the same origin. This unity of origin is the mystery of mysteries, but it is the gateway to spirituality.

SCIENCE AND THE SECRET DOCTRINE

XXXIV—Part I

> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.
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> (*Secret Doctrine*, 1888, I, 17).

AT the date of the above, some few daring scientists *had* observed cycles in every department. But for the orthodox, cycles were confined to mechanical motions, astronomical or otherwise, and to their immediate and obvious results. Even the eleven-year solar cycle, now so prominent in astronomy and geology, and then so much dwelt upon by H. P. Blavatsky, was scarcely noticed scientifically. As to cycles in human affairs, or the possibility that evolution itself is cyclic—the idea was absurd. At this day a spiral course of human history is just now being noted by a few, the ortholinearity of scientific evolution having been heretofore as iron-clad as the orthodoxy of Rome.

In the Theosophical viewpoint every phenomenon whatever is a manifestation of life. The Theosophist sees the universe, not as etheric, mineral, vegetable, animal, but as an endless series of transformations of one sole principle possessing unvarying innate traits—however seemingly differently expressed at every step.

Few readers can be unaware of the tremendous battle now raging in scientific circles over the real trend of the universe. The three principal views are represented by Prof. Jeans, who contends that the universe is running down to a "heat-death"; Dr. Millikan, who holds that matter is reconstituted in space as fast as dissipated in suns and planets; and by Theosophy. The mind of a child is capable of disposing of the Jeans' doctrine; illustrating the fact that there is a wisdom within wisdom which is not always a property of massive minds. Dr. Mililkan's view is weak in this respect: it is founded upon precisely those physical phenomena to which the opposite interpretation is given by his opponents. Therefore the two scientific theories cancel each other. The Theosophist is armed

all-sufficiently with Madame Blavatsky's famous query: "If the Universe is running down, why has it not long since run down, having had eternity to do it in?"

Nevertheless, Millikan is on the right track, and a huge mass of corroborative discovery is on its way to his aid. As an example of speculation on this line, Haviland Pratt[1] came very close indeed to a conception of *Fohatic* action in space as distinguished from the known scientific forces which are its offspring. Matter, he thinks, is not self-energized in the manner hitherto held, but has its energy provided by an universal ray, much as the sun warms a human body. This energy he conceives to be the basis of the reconstruction of matter. He does not make clear whether this is the same as Millikan's "cosmic ray." Dr. Hugo von Zeipel, of Upsala Observatory, Sweden,[2] believes that the sun is subject to a major cycle of ten million years or so, due to a periodical release of atomic energy inside it, which leaves it larger and hotter, only to decrease slowly again. This is a very close approach to the explosive major pralaya of Theosophy. It is certain that the sun is subject to many far greater cycles than the eleven-year period which is the only one generally admitted.

There is a distinction, as marked as that between "organic" and "inorganic" matter, between qualitative cycles and geometrical cycles. Nevertheless the two overlap and condition each other, precisely as do the two forms of matter. The most obvious case is the biological effects of winter and summer, which themselves are purely geometrical in origin. But there are greater cycles with corresponding effects, mostly unnoted because of their vast arcs, just as the rotundity of the earth escaped notice in former times because of its great radius.

Dr. Halbert P. Gillette, a noted engineer and astronomer, who has spent many years upon the study of major weather cycles, found many different ones in the study of clay layers and other results of rainfall—including tree growths. He ascribed these effects to unknown planets, one of them having an orbit of 221,600 years, and so down to one of 316.7 years.[3]

This feat, like Dr. Millikan's theory of the reconstitution of "matter" from "energy," seems to have been largely intuitional—a recapture of "knowledge had in former births," for it was all worked out long before the astronomical discovery of the new

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[1] *The Week's Science*, Dec. 16, 1929.
[2] *The Week's Science*, Dec. 22, 1930. [3] *Engineering and Contracting*, November, 1930.

planet Pluto. All this has a probable vital connection with the glacial cycles. These, as H. P. B. explains, have largely to do with polar shifts. But what shifts the poles? Glacial cycles are still a profound mystery to science. Incidentally, Gunnar Erdtman, of the University of Stockholm,[4] states that a return of the great glaciers may be expected in about 2000 years, as a southward movement of the great forests of Europe is evident.

Turning from glaciation to vulcanism, we find cycles there also —though earthquake cycles, being peculiarly baffling and their causes in such deep obscurity, have been little studied or accepted scientifically. Abbé Moreau, the world's foremost exponent of such cycles, published a series of prophecies in which he stated that 1928 would be a low cycle, with activity increasing through 1929 and 1930; 1931 was to begin a period of calm until 1934-35. As a matter of fact, the increased activity culminated in a record year of violence during 1930-31. However, at the present writing in December, 1931, the turmoil has almost wholly subsided. The Abbé is respectfully referred to the Theosophic teachings as to the explosive effect of human thought upon geological action, which is apt to distort otherwise mathematical cycles. A considerable degree of periodicity has been noted in the modern eruptions of Vesuvius, which occur about a year apart.[5]

Perhaps one of the most interesting of all actions of the fundamental law is the geometrical-biologic, as shown in the spiral twists of sea-shells, the spiral growth of plants, etc. In *Science,* May 22, 1931, occurs an interesting article by A. R. Cahn, who counted and tabulated the twists in cedars and pines. Out of 219 counted, 187 were right-handed—a close correspondence with the twisting in shells. He noted that the twists were more common in large trees than in young, "indicating an environmental factor." This does not necessarily follow. Human physical growth is mostly made up of the successive emergence of innate factors, whose effects are seldom visible at first. So also for the mind. The spiraling of trees of course is a serious factor in the lumber business, and engineering specifications for piling take note of it.

Chemical changes in sea water are, for some unknown reason, periodical, which gives rise to an ever-fluctuating population of the ocean.[6]

In 1929, Mr. Elton, of Oxford, published the result of observa-

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[4]*Science,* Sept. 4, 1931.

[5]New York *Times,* July 28, 1930.

[6]Los Angeles *Times,* July 26, 1931.

tions on the mouse population of Great Britain, which, he said, "ebbs and flows every four years like a gigantic animal tide."[7] It is probable, said he, that all animals have more or less regular ups and downs "instead of increasing steadily as the world's human population has done." It remained for the year 1931 to bring a flooding surfeit of fact (another illustration of cycles) supporting his true thesis as to animals, and confounding his fallacy (really an inherited superstition of Malthusianism) as to humanity.

(To be concluded)

"Sensitive Points"

Question: Would you explain the meaning of the phrase "The highest looks through the eyes of the lowest"?

Answer: Every cell in the body has its own life and powers of perception; this includes all the cells of the body in their differing degrees. We as self-conscious beings perceive the physical plane through the perceptions of these collective cells. Hence we look through the eyes of the lowest. The same is true of the man as a whole in his perceiving. Higher beings than we contact this plane in part through our eyes, mental or physical, and may when necessary use a physical body on this plane of perception. Our contact on any plane of substance is by means of an instrument made up of the lives of that plane. Each of such lives is a sensitive point and reflects the plane to which it belongs in some degree. Sufficient of these lives of different degrees gathered together on that plane will give an embodiment of sensitive points which are capable of reflecting everything on that plane, so that on any plane the Highest sees through the eyes of the lowest.—*R. C.*

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[7] *The Week's Science*, Sept. 16, 1929.

YOUTH-COMPANIONS' FORUM

IS *there a particular quota of matter we have for our use on this earth?*

In other words, do we as souls possess a limited amount of matter, physical and astral, which we may impress and learn from in the course of our evolution? Undoubtedly we "possess" matter —our physical bodies and psychical natures (leaving restrictions out of the question for the moment) and according to the ancient wisdom these possessions are our own making in one sense, but not our own in another. This material universe is our creation, from within, without—an objective manifestation of thought. So in a collective sense all the matter of our universe belongs to us; yet in an individual sense it may and it may not. Every person and thing with which we come in contact we are impressing, and so "making our own," but these impressions lie in the mental plane and also in the desire nature. Mere physical possessions are really not our own, for they are illusive; yet, once maintain the *idea* of a physical object in the mind, and you hold it permanently. Take wealth for example. You may have it one day, and in the next, its supports come crashing down; but once hold in your mind the idea of wealth, with regard to its futility, and you have learned the lesson which some day all possessors of wealth will know. The same holds true with the man who depends on objects for enjoyment, as contrasted with one who finds pleasure within himself, in his own creative mind. When man turns within, he gradually finds himself in possession of the universe, and likewise the universe is in possession of him, for they have become one. So there is no particular quota of matter for our personal use. It is not distributed at the beginning of evolution as an "allowance" to a child by some almighty father. The universe is ours. Yet, pray not grasp it in the wrong way, or it will crumble.

How does the law of cycles operate in minerals? Minerals seem to belong to a fixed order of things.

Apparently minerals are static, but according to the atomic theory there is perpetual motion within every type of atom—definite numbers of electrons moving in their orbits about the nucleus. So one may say that each time an electron has traversed its orbit it has completed a cycle! Yet these cycles within the

atoms have no apparent effect on the visible state of minerals; it is the play of outward events which affects that. In an outward way the interplay of the forces of nature—heat, wind, air, and water—cause cycles, and minerals as well as the organic kingdoms come under their operation. It is said that gold "grows" for instance, and it does, by accretion; but there is no doubt also that connected with this cycle of growth is Man, who is always seeking to find and utilize gold—thus making a new order of cycle for the mineral by his psychic attachment for it in many forms. Then, too, the metempsychosis of mineral "lives" into plants, animals, and humans wold naturally be cyclic, would it not?

How would you describe the difference between Karma and Fatalism?

Many are those who have seen one individual walking straight, without warning, into destruction, while another, passing the same way, will safely escape the rim. Shall we throw up our hands and say, "It is fate;" or, in other words, "It is the will of some mysterious omniscience"? Such statements signify the acceptance of defeat; they arise from fear and are the tokens of a cramped intellect. Such voices are now sounding more feebly, it is true; they are the echoes of darker ages. Now philosophers are pulling God down from Heaven and placing him in the human heart. Unfortunately, as yet, they see no law and order in things, but they have made one great step; they have begun to look *within* for the source of inspiration, and for delusion, too. Fatalism means that fixed conditions are pre-determined by extraneous forces.

The law of Karma is not imposed from the outside; it is not dogmatic. Those who say that law is but a human conception are being influenced by the strong tide of reaction against the church, rather than by their own powers of observation and experience. When they declare that the sun may not rise one morning, I think it would not be very dogmatic to maintain there would be a *cause* for that; cause and effect can not be dogmatic, nor can it be said to be a human law; it is the essence of all laws. Now, Karma not only takes in cause and effect operating on the physical plane, but pushes it further to the moral universe. Karma works from *within,* without, and within again—whatever being is in action. And since, according to the ancient philosophy, all is Life, Karma is a universal law; more, it is one of the fundamentals of Life.

Is there any real meaning to what is called "the Elixir of Life"?

The prospect of finding an Elixir of Life is to modern science

somewhat similar to the amusing idea of perpetual motion and the dream of the alchemists—the transmutation of base metals into gold: both ideas are branded as imaginative and childish, although the speculations of the mediævals led to the more exact sciences. What the Fire-Philosophers really meant by "perpetual motion" was what H. P. B. referred to in her discussion of the Three Fundamentals of Theosophy found in the Proem to her *Secret Doctrine,* where she says that the first fundamental may be compared to abstract, ceaseless, unconditioned Motion. The Absolute is the only ceaseless, constant, undying Principle—all else being but a differentiation of it which will have a beginning and an ending in time. Universes come and go periodically: the inbreathing and the outbreathing of the Great Breath is alone "perpetual motion." But what else are our modern doctors trying to do with their scientifically balanced diets than to find a way to slow down the energy-wearing processes of the body and thus make possible a longer life? How about the fight of the engineer to decrease friction? Is there not in both these directions a striving with the idea of the mediævals, applied in a physical sense? Only a definite means in each case has not been found. Nor will it ever be.

H. P. B. gives a hint in *Isis Unveiled* that certain mineral waters are known to restore vitality, and that the long-sought elixir is a similar fluid coming from yet unreached depths of the earth. In the *Secret Doctrine,* Vol I, page 144, foot-note, she gives a very direct clue to such an "Elixir," but even that she says is a *substitute* for an "Elixir of Life." Everything in Nature has two sides—one builds for life, and the other for destruction. Even a poison—used in right combination and degree—will cure. Too much of a beneficent thing will kill. So, the real "Elixir" is the right and wise use of every element in Nature, and can be discovered—each one for himself—with the aid of Theo-Sophia. With this in mind, we can see that the Soma-drink of the Hindus allegorically represents it. H. P. B. gives this in the *Theosophical Glossary:*

> Made from a rare mountain plant by initiated Brahmans. This Hindu sacred beverage answers to the Greek ambrosia or nectar, quaffed by the gods of Olympus. . . . We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true Soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants of the Rishis, the real Agnihôtris, the initiates of the great Mys-

teries. The Soma-drink is also commemorated in the Hindu Pantheon, for it is called King-Soma. He who drinks thereof is made to participate in the heavenly king; he becomes filled with his essence, as the Christian apostles and their converts were filled with the Holy Ghost, and purified of their sins. The Soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it bestows the divine power of inspiration, and develops the clairvoyant faculty to the utmost.

The Atom: The Monad

The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the "Mineral, Vegetable, Animal, (etc.), Monad" are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.—*S. D. I, p. 178-9.*

BEFORE DEATH

THE physiological and psychological records of two hundred men during the nights preceding execution demonstrated a strange thanatopsic lethargy. A man recently caught or condemned shows extreme agitation, the heart sometimes beating twice as fast as usual. As the hour of execution approaches, the beat grows slower and slower, dropping to far below normal. A mental apathy, in which neither pain nor cold is felt, afterward sets in. In most cases a needle thrust into the skin causes no pain at this stage. Undoubtedly this pathological condition is the origin of the idea that condemned men meet death stoically; or its connate, that they are drugged by the authorities before going to the scaffold.

But the same thing holds true with animals when caught by a beast of prey; so soon as they find the case hopeless, they cease all struggle and seem to perish without pain. To some who have observed this closely, the hypnotic state of the victim is an irresistible conclusion.

Now turn to the famous "visions of the drowning man." Men who *nearly* drown, who fall from high buildings, and suffer other accidents, sometimes have their whole past lives pass before them in a single flash. Others, who sometimes actually have more dangerous accidents, have nothing of the kind, the experience remaining as profound and impossible a conception to them as to the rest of mankind.

In the light of Theosophical doctrine, the mystery clears when we find the distinction to be *purely mental.* Those who have the vision are those who are profoundly convinced that the moment is the end. Those who do not are those who are struggling to save themselves, or who through some tenacity of will, refuse to abandon hope. Conviction of death completely relaxes the will which holds the principles together; they begin to seek their own planes and to separate—which process completed is simply death—and with the incipient separation the consciousness begins to transfer itself to another vehicle. It is in the "critical" stage between life physical and astral that the field of the death vision is provided.

STUDIES IN KARMA

IV

Eugenics

THERE are fleshly moments when the Theosophist, being vowed to give up "desire for comfort," feels envy of more easeful brothers. For while his printed doctrine stands ever true in word and letter, as it has stood since the dawn of Manvantara and will until Pralaya's twilight, it is infallible for him only insofar as his understanding is accurate; and that understanding is in a ceaseless process of uncovering new errors and ignorances in his own nature. No sooner has he mastered a mystery than behold, he finds it reincarnated before him on a new plane, bodied in new hieroglyphics of the soul. The *savant* astride a finality, is to him the same object of mingled pity and envy as is a happy child to an adult.

Now of all persons who have "arrived," the orthodox eugenist is the most Jehovistically enthroned. No doubts assail his certitude; no intuition of unencompassed facts clouds the serenity of his complacent sky. Unto him a Principle has been revealed; and facts—ragged, unlovely, recalcitrant facts that won't fit—are not allowed to penetrate the inviolate sanctum of his skull. What is that Principle? It is that man is flesh of the flesh, bone of the bone, of the animal kingdom, and the individuals of that kingdom are naught other than mechanically predictable complexes of blind force. Have we not, with scalpel, serum, and X-ray, added unto and taken away from the germ-plasm of the rat to our heart's content? Is not a Christ or a Buddha but a biped rat of larger growth, marred by brain-sickness that leads him to unhealthy ideas of compassion, sacrifice, altruism? Can we not carve the human protoplasm into a properly symmetrical germ-cell free from such race-contaminating defects?

Speaking of the Jews, Sir Arthur Keith remarks:

> As the result of a self-imposed isolation, they have strengthened certain desirable qualities. In proportion to their numbers the Jewish race produces a greater number of men and women with aptitude for business than any other; it can claim more than its share of genius—mathematics, philosophy, and in every form of art.
>
> Had the Jews been destitute of a deep love and sympathy

> for the weaklings and failures of their own denomination—they might have been by this time a race of supermen.
>
> It is man's heart, not his head, which makes him eugenically blind. (*Literary Digest*, April 25, 1931).

That the Jews have by virtue of that very love and sympathy remained a race through twice the trials that have destroyed many a stronger stock; that their genius arises from inner realms made porous by adherence to family duty at the cost of high sacrifice; that never a race, however weak, perished so long as love and compassion remained uncontaminated in it; that never a race, however strong, survived without those qualities—these are the outlawed facts of the eugenist. Toward them he holds the Christian Scientists' attitude toward pain. Such would upset the Theory; therefore they cannot possibly exist. Biologists of the highest repute have shown that human heredity is indeterminate for all practical purposes. But mere objective facts do not interest the free-ranging eugenistic mind.

Yet Sir Arthur verges perilously upon heresy:

> Call it by what name you will, the eugenist must have a stud-farm, where he can secure control, isolation, and purity of breed.
>
> The eugenist at once comes up against his first difficulty; the men and women who are willing to submit must be those who are destitute of the most desirable of all human qualities —independence—the urge for individual liberty. Even if he succeeds in assembling a selected community, what kind of men and women would they be that obeyed the dictates of the eugenist?
>
> And then the morality which must pervade such a eugenical establishment; there can be no soft-heartedness on the part of the man in charge; the undesirables have to be ruthlessly weeded out and cast mercilessly aside as soon as detected; mercy and charity become vices in such an establishment.

He does not specify the blunt fact that men and women who would mate in animal relation only under scientific formula would have to be the precise species of weak-willed, emotionless moron who is the increasing crime problem of our times; he does not specify that those who would lend themselves to such a scheme must needs be wholly devoid of the spiritual thrill and *élan* upon which all progress in compassion, art, and beauty depends; but he hints at it. And if mercy and charity are vices under a eugenistic régime, then in producing a "perfect" race they must needs be bred

out wholly. Presumably we should then have social conditions which made them unnecessary; we should indeed have the eugenistic paradise—a world of satisfied appetites, void of discontent, void of aspiration, void of suffering, void of love; and our long evolution, begun in the tree-tops, would have ended in a sanitary, well-regulated sty—a notable cosmic achievement indeed!

Sir Arthur remarks that another difficulty is that the eugenist has to wait thirty years for the result of his first matings, whereas not less than one hundred controlled-generations will do the work. What? Does he not already *know* the result of his first matings—and the last? If not, our eugenistic friends have been woefully misrepresenting the scope of their wisdom. But one begins to suspect that Sir Arthur is a rather poor specimen of eugenist; for he does not advocate legal control of heredity:

> All the eugenist asks is that when young men and women enter on the greatest enterprise of life, they should not let eye and heart make them forget what the consequence of the division of their natural fortune certainly will be.

In view of the fact that the eugenists of America ask considerably more than that — the sterilization of many thousands of human beings in several States of the Union, and the constant attempt to ram their charlatanries down the throats of the whole nation by legal enactment—it is worth while to weigh so far as may be the Karmic ins and outs of these amputations which to them appear the excision of cancers from the germplasm, but in fact are the infliction of unhealable wounds upon the eternal life-stuff.

It is possible to learn, upon finding shadows in a human mind, to turn about and look for the truth which cast them. There is in fact a true eugenics; there are true laws of heredity. The true eugenics lies wholly on the moral plane; the true laws of heredity are those discovered by science, *when supplemented by their missing half.*

In every normal man and woman is the power and the obligation, circumstances permitting, to make of himself or herself the cornerstone of a family temple of love, of divine duty; a shrine in the temple of the race whose prime meaning and object shall be the service of the Great Whole. Shall his powers, his perceptions, his life-forces, be joined with that one who will by similar ideals fit with him in a perfect joint of the future spiritual edifice? Or shall he mate by the red light of the lower nature, attracted by a beautiful face masking spiritual emptiness, the magnetism of irre-

sponsible animal exuberance; and thus commit once more the "sin of the mindless?" The Theosophical answer is the basic tenet of the true eugenics.

In Theosophy an Ego is born either to that family whose physical heredity furnishes the channel for the flow of currents set up in his nature by past action, and which can be dammed for no long time; or in a family with whom he has powerful ties originating with deeds done in common, and which brook no denial of fulfillment. No sooner is the physical link re-established, than the Ego at once begins carving and chipping the physical and mental nature, approximating his needs from the first, into a fuller expression. Every intelligent Theosophical parent has watched this process with awe and wonder. It is obvious, therefore, that no Ego can be born into a body too bad, a body undeserved. What if by eugenistic measures a race of perfect bodies were formed? By the color of the controlling thought; by the base, brutal conception of life and duty governing; by the breeding out of germ-plasm responsive to altruism, to spiritual ideas—by all these, every Ego of decent degree would have been repelled from that race, cut off from all magnetic liens of birth. We would then have a race of healthy, handsome savages, bodies animated by egos without spiritual or mental understanding. For all deeds of high mental emprise spring from the spiritual ego. *No benefactor of the race—no outstanding genius—ever lived but had his eye on things beyond the flesh.* Let the ranks of eugenists show us any among them who stand as living disputations of the fact!

Suppose on the other hand that the fears of the eugenist should come true—that the stock should degenerate by constant feeble-minded or sick matings. Well—for a long time Egos would come as geniuses have always come—bursting the bonds of matter, the spiritual light flaming all the brighter for the burning tortures of its *Upadhi.* Then after a time when the flesh could no longer furnish even the possibility of expression, of usefulness, extinction and death of the race would supervene, the Egos having gradually incarnated elsewhere. But what is most likely to produce just such matings?

A miscegenative marriage is the product of lack of insight, lack of high ideals, lack of sense of the fitness of things, slavery to the senses. The possession of those lacking qualities cannot exist in the man who is a worshipper of matter. What then can conduce more to miscegenation than the very view of life, of heredity, of

desirability, which is inherent in the eugenistic theory and practice?

What then of the thousands of Egos driven to other incarnations by the eugenistic tyrannies already in effect? Well—we have it in the words of Mr. Judge that the Red Indians, despoiled and murdered by the whites, would incarnate in the new and conquering people and be carriers of hard Karma; which must also be true of all oppressed savage races. The quick vindication of his prophecy is now being written in letters of blood on our city walls.

Necessarily, most if not all of our "feeble-minded," the lowly, weak-willed egos, must be of those races whom we have despoiled of bodies and who have been drawn to us by inexorable law. We refuse to face our Karma in denying them admittance; but we can no more keep them permanently out of our auras than we can stay the tide from flooding; there exists a disturbance of universal balance, and its restoration is inevitable even though it wait upon the opportunities of a billion years.

But how soon and by what proximate means? Let us look at the Karmic mechanism. All Karma, says Patanjali, is carried forward in the form of mental deposits, mental pictures, from incarnation to incarnation. Hereditary types, says H. P. Blavatsky, are the solidification of auric pictures of relatives, lovers, ancestors, in the "subconscious" mental spheres of parents. Judge gives the classic example of "mental deposits" in the born cripple who became so through impacting in his mind the cripple tortured by him in past lives. "The soiled garment thou despisest will fall upon thee," says the Path. Attachment by repulsion is one of the two strongest of ties, says the whole philosophy.

What is the mental content of the eugenist? First, of course, there is ignorance—not merely of spiritual things, but even of cold, hard, material facts. There is a mind closed to truth, repellant to adverse argument. There is the motive of selfish fear—it is not the putative burden to society, the supposed woes of the "subnormal" that troubles him—in sooth these "subnormal" live happier lives than most of us. It is the picture of himself balked of his social ideals by the mass of adverse public intelligence; it is the vision of himself burdened by taxes to support the unfit; it is a crawling antipathy to a type which he pictures as repulsive—seldom having actual personal knowledge of the lowly-minded—that haunts him.

We have, then, a strikingly complete clinical picture of a state of mind, a mental edifice from which a prognosis may be made. It

is inevitable that the confirmed eugenistic extremist will be born in later times in the mental and physical image of the "defective" who has formed the archetypal mental basis of his creed. Not only in that incarnation but in this, he will carry in his mind the mould of his potential offspring, exactly fitted under Karmic law to the types he hates. That such, denied birth by his machinations, will come straight to himself, in this life if possible, in others if necessary, drawn by those images, drawn by powerful ties of repulsion, is certain.

All this, of course, is contingent on motive. If there were a eugenist who was moved by impersonal concern for the race, he would reap only the Karma of honest ignorance—most likely in the form of a beneficent but painful opportunity to solve the future problem of taking care of those "born out of time and place" through his efforts. Of this Karma there would be many colors and intensities. On the other hand, not only the eugenist, but all who have a hand in creating the public materialism from which he springs, must share his Karma.

Effects of Insanity

Question: Is the astral body affected by insanity?

Answer: There are several kinds of astral body. There is the astral body which is the design for the physical body and is in fact the real physical body. What we call the physical body is composed of the earthly elements drawn into the physical-astral. Another astral is the *kama-rupa,* formed after death; also the *devachanic* body. None of these are permanent, but are formed for temporary use during life and the states following death. Insanity is a break in the connection between the being and the body in use, either partial or complete. That break may be caused by a brain lesion, or a fault karmically acquired in the astral body of that birth. All these things are questions of karma concerning the individual. Insanity may come to fruition by karmic defects occuring after birth by defects in the lower astral, produced by causes in previous lives.—*R.C.*

ON THE LOOKOUT

The Lament of the Psychiatrists

Many years ago Madame Blavatsky remarked that psychology (literally, "Wisdom concerning the soul") was humorously so called because it concerned itself exclusively with the body! "Psychiatry," its modern specialization in the fields of mental pathology and crime, is presumably so-called because it is firmly founded on a denial of anything like "soul." This slight deficiency being of no small importance to the exacting Theosophist, who fails to understand how anyone can know anything true about something whose existence he denies, meets with equanimity the alarms of the American Psychiatric Association. (*Science,* October 30, 1931). This organization holds that "The dearth of competent psychiatrists is becoming a major issue in human welfare." It appears that although half the hospital beds in the country are occupied by mental cases—a telling statistic tribute indeed to our "glorious civilization"—there are a hundred doctors in physical medicine to one in mental. The condition is called equivalent to "a national emergency" by the Association.

What Price Psychiatry?

In the *Literary Digest* for November 7, 1931, is a touching *résumé* of the efforts of psychiatrists in behalf of childhood, as set forth in the *Outlook and Independent* by Ernest K. Coulter, founder of the "Big Brother" movement and general manager of the New York Society for the Prevention of Cruelty to Children. He says in part:

> With hocus-pocus of mysterious terminology, many of these so-called psychiatrists psychoanalyze everybody, Lincoln himself, tell us what is wrong with great and small alike, and yet are totally blind, perhaps conveniently so, to their own irrationalities.
>
> Their examinations, vaporings, and findings, served up in fantastic terminology, remind us for all the world of the gestures of *Merlin* in "A Connecticut Yankee," but even *King Arthur* finally saw through the hocus-pocus of the court magician who burned smoke-powders, "pawed the air, and uttered gibberish." A lot of the less eminent psychiatrists need to be psychéd themselves.

Some psychiatrists—he softens the blow by calling them "self-styled"—have discovered that bouncing a baby on the floor will make it cry, and that you can make a child shriek with terror by striking a steel bar with a hammer suddenly behind it. One of the devotees of the famous cult of "behaviorism" remarks illuminatingly: "He was a wonderful and good baby. In all the months we worked with him we never saw him cry until after our experiments were made."

Mr. Coulter remarks that there is a wide chasm between the "real psychiatrist"—whatever that may be—and the "adventurer in a very dangerous field." But they are all adventurers in a field more dangerous than any of them realize; their mere tampering with the recondite depths of the human principles is sufficient proof of an abysmal spiritual ignorance.

A Science of Bedlam

Certainly there are none in the field who bear more impressive scientific credentials than the high-priced "experts" called in courts of law, though presumably Mr. Coulter would have us believe that the instances given by him are exceptions.

> In a comparatively recent case, reviewing a county court proceeding in Brooklyn, a jury of twelve ordinary men reversed the findings by which a young defendant, charged with arson, was committed to a State prison for criminal insane.
>
> One of the witness psychiatrists insisted that the defendant was only nine years old, mentally, because he described a chair as "something to sit on." This surely showed, he said, that the defendant was an imbecile.
>
> Furthermore, the defendant's answer that "A fly is little and a butterfly big," showed him to be an imbecile, plus-four size, or whatever they call a big one.
>
> When the defendant's lawyer asked one of the psychiatrists what answers the defendant should have given, he stammered a moment and tried out some fancy answers, such as, he said "a well-read and educated person might make."
>
> The jury actually chuckled at the efforts of the psychiatrists to set themselves straight.
>
> Two "eminent psychiatrists," we read, were retained in defense of a woman charged with burning a six-year-child. To a few casual questions the child replied patiently and

sensibly. She was holding a papier-maché egg in her hand at the time, and one of the "experts" finally asked her what was in the egg. She smiled coyly and said, "You guess."

"They are snakes, aren't they?" whispered the psychiatrist fearfully.

The little girl looked at him pitifully, and said, "Aren't you silly?" The psychiatrists' verdict was that she was a "pathological liar."

But the psychiatrists were not called, and the woman was acquitted by a divided court. The "pathological liar" was legally adopted by parents who already had three children, and two years after the adoption, the foster-mother told Mr. Coulter that Mary was "a most lovable, tractable, honest, bright, and responsive child." She has since written a children's play, designed the costumes, and directed performances of the play at a private school, and has written and had published a book of children's stories.

Another Example of Psychiatry

"A visiting teacher, a 'psychiatric social worker,' referred the boy to a psychiatric clinic, which was telling the world what it was doing for 'child-guidance.'

"They spent weeks, yes, and months 'testing' the boy, circling all around the mulberry-bush, while an honest-to-goodness old-fashioned doctor or oculist would have hit the lad's trouble within five minutes after the lad had climbed into his chair.

"Here is what they did:

"First—Lengthy oral examination of boy and recording of his statements.

"Second—Investigation of his school history.

"Third—Family history.

"Fourth—Search of records of Social Service Exchange for 'contacts with other agencies,' and communication with those agencies.

"Fifth—Intelligence test to establish his 'I. Q.' or 'Intelligence Quotient.'

"Sixth—Emotional test to establish his 'E. Q.' or 'Emotional Quotient.'

"Seventh—Test of his reflexes.

"And, finally, Eight, Physical examination, when they made the startling discovery that — HE NEEDED EYE GLASSES!"

The extent to which individuals have been warped, to which the

mind of the race has been poisoned by cesspools dug into and stirred up illegitimately by Freudism, "Behaviorism," and the rest of the quackeries of modern "psychology," would be impossible to estimate.

THE YOUNGER GENERATION—AT SECOND-HAND

The muddle of praise and criticism of the "younger generation" which has flooded press and pulpit for some ten years past, has indicated a sort of mass adult hysteria rather than any particular change in the generation. One grows particularly weary of self-appointed and self-styled "interpreters" and "defenders" of the "younger generation." As the same sort of babble has flowed in an incessant stream ever since the war, and a large proportion of the individuals about whom it then revolved are now in their thirties, one is rather put to it to define the said "generation."

As an example, let us review the findings of Dean Christian Gauss, of Princeton University. (*Literary Digest,* Nov. 7, 1931). Youth, he says, is about to take the bull by the horns and establish a new morality to replace that lost by the older generation.

> When they look out on a world largely controlled by bandits and racketeers, an economic system gone bankrupt, a nationalism that must christen itself in blood, a conservatism that is afraid to look Stalin or Gandhi in the face, then they consider the old order well lost and are ready to start a new. . .
>
> Many take their idea of the war from Remarque rather than Pershing, we are told. They don't believe that fight and American are necessarily one and the same thing. There is nothing outlandish to them in a Hindu or a Russian system, and they are pretty well up on both. . .
>
> They are no longer taking criticism down, but are getting up and fighting back.

THE NEW MORALITY

> If you asked a group of these young college men to state their grievances, he writes, they would speak, somewhat as follows:
>
> "The old women of both sexes who fulminated against the flapper and the night-club were not really moral. They were self-righteous, self-torturing, sour-faced Puritans.
>
> "Self-righteousness is the cheapest and the poorest brand of righteousness, as self-satisfaction is the poorest of all satis-

factions. To such self-righteousness and self-satisfaction many of them prefer almost any gentlemanly vice.

"They admit, of course, that there is an aspect of morality involved in the individuals' attitude toward sex and alcohol. But those who a few years ago saw in sex and alcohol the core and center of all immorality were, they will tell you, often living in a narrow, complacent and fundamentally vicious world.

"Sins are serious, this new crowd holds, in proportion to their social effects, and an act which affects the doer alone is not as seriously or far-reaching immoral as one that tends to beget injustice and ill-will or corruption in the city or State.

"It is worse to poison a community well than to take a swig out of your own gin-filled flask. Good citizenship, the kind that insists actively and effectively upon living in decent communities and under a social and economic system that is fair and just to all, is far more central to morality than is total abstinence."

"Good Fellow" Morals

Now there is nothing "new" about this. It is essentially the "morality" of the familiar loose-living, good-natured libertine who has been prominent in every generation. It belongs to a type of mind which admires justice and liberty—even high morality—in the abstract, so long as it does not interfere with personal pleasure. No more than to the old-time "good fellow" does it occur to modern youth of this particular type to make sacrifice, to take energetic action, for the establishment of "a social and economic system that is fair and just to all." Or for the establishment of anything else prosaic but beneficial. Self-indulgence and incontinence sap the very fountain-head of spiritual will and so confuse thought, judgment, and ideals that the victim cannot, even if he would, work effectively for any noble cause

Great dramatists, artists, reformers, enthusiasts of any kind—where are they in number to compare with the past? In going over the field one still finds many brilliant luminaries of an elder era; but where has the "new morality" produced aught of genius or any modicum of energy in the post-war breed? Remarque has called his own class the "lost generation." Verily, if there be not other things speedily forthcoming, the epithet will apply far more aptly to others than his war generation, whose shoulders are—

together with those of a few oldsters—at the wheel still, wherever energetic things are being done either for good or ill.

At Home and Abroad

If there is one feature about the "younger generation" which impresses in America, it is its appalling *will-lessness*. Activity—except in sport or dissipation—seems smothered beneath a blanket of complacent indolence almost impossible to penetrate. It is partly due to the influence of the unguided, naked example of indifference and self-indulgence which adults have set since the war; and partly due to ten years of almost unbroken luxury and absence of discipline of all kinds. In Germany, Russia, and Italy the case is far otherwise. In all these countries there is a strenuous, vibrant and determined drive of youth toward various objects, ranging from the noble to the horrible—but energetic. In Germany it is the "Youth Movement," whose modulus is adventure, the open road, and above all, hard living and hard discipline. The self-imposed rules of many German associations of youth—some of them involving mercilessly inflicted death for infraction—would have jarred a soldier of the Prussian Guard. In Russia there is an exultation, and a ceaseless drive toward a new millenium—real or imagined. Russian youth has also adopted for itself a discipline and moral code which would have done credit to the Puritans—except that in Russia it is lived by. In Italy there is the tyrannical but honest and firmly disciplined Fascist ideal. But in America—just words! Words and cheap petty vice; words and cheap nasty crimes against life and property among the more "daring." And until the generation shakes off the awful incubus of self-indulgence—in which it is aided and abetted by the complacent smiles of those old enough to know better, but who are now vicariously enjoying what a sterner code precluded them from in their own times—there will be little else.

But What Is the Younger Generation?

Such diagnoses as that of Dr. Gauss are simply the accumulation of personal impressions on his part unconsciously hand-picked in the course of collection by his own partialities—just as is the case with every other like commentator. There are young people—in plenty—who have high social ideals, and will talk about them;

just as there have been in every generation. There are young people in plenty whose "new morality" is self-indulgence, and who will applaud any social ideal which does not interfere with pleasure—just as there always were. And there is a vast mass—just as there always was—without any particular ideas whatever—unless a stubborn dislike of real thinking can be called an idea. The average college graduate of today varies as to the particular set of ideas he holds according to those of the professors liked or respected. But as to conservatism—the adherence of the average scientific graduate to the dogmas of his particular masters would do credit to an octogenarian Presbyterian deacon; and unfortunately college science, except in a few cases, seems to insist on being about ten years behind the times.

Dr. Gauss' dictum would be interesting if true. But the "younger generation" is not that articulate. What does the average youth say when confronted by such ebullient opinions? After some minutes of laborious cogitation he emits the conclusive reply "Bunk!" And returns to his studies or hastens on the playing field, apparently forgetting the whole matter within the next ten minutes. For the most part what he really feels—if anything—is concealed behind a Chinese wall of imperturbability—unless he wants to impress some gullible preceptor.

The Future

In other words the new generation is about like the old ones; creature of time, custom, and circumstances; with the usual quota of latent genius and latent vice. The genius has remained unusually latent—latent through lack of ideal and lack of direction, the relaxation of will through materialism which is the *zeit-geist* of the present among young and old alike. The vice has been released by the breakdown of conventions. The much-vaunted freshness of viewpoint is no more wide-spread than of yore; the more intellectual adults may verify this by casting back over their own pasts. But that viewpoint—in the few individuals to whom it is confined—has been allowed much more expression through force of circumstances. The saviors of the world have not yet appeared among these; as they grow up, these "flaming youth" are seen to merge into dull mediocrity as regularly as their elders did—often with a certain added flaccidity due to unrestrained dissipation of youthful energies.

The general mental and spiritual paralysis now prevailing, the effect of the breakdown of old religious ideals, will have had its day when new ones arise; which will necessarily have to be Theosophical or on Theosophical lines unless great cataclysms and national misfortunes supervene as in the lands above-mentioned, thus furnishing urgent physical need for action. And with the rising star of a new spiritual and intellectual era—already evident but presently represented by the war generation rather than the post-war—will come the atmosphere in which greater and more energetic souls may incarnate with profit to the race and to themselves. Many such, perhaps, are already incarnate; the years will tell.

METALS AND LIFE

To the Theosophist, who sees all matter as crystallized *life,* the distinction between "organic" and "inorganic" is a highly minor one, much different from what it appears. Most of the obscurities which biology encounters in the mystifying relationship between processes of thought, will, and feeling in the individual, and various metals and other "inorganic" substances, would disappear or greatly weaken could the scientist grasp this basic fact.

Drs. Carl Oppenheimer and Hermann Junker, of Germany, have found that solutions of metal salts *too weak to contain a single molecule,* are yet able to affect the rate of growth of protozoa. But all life—including that bound up in metals, has its *metaphysical and spiritual* principles, its auric radiation of unseen influences, its relationships and affinities with other and more highly complex forms of life. Why else have some antiseptics been found to be germ-killers *by emanation?*

The theories of Dr. Fritz Haber are much to the point. It is a well-known fact that the content of suspended gold in sea water varies greatly from place to place. But Dr. Haber discovers a relation between these variations and the variations of floating germinal life in the waters; though he cannot understand "why living microbes should carry gold around with them."

There has never been any definite reason advanced as to why gold, which so far as useful characteristics are concerned is one of the lesser metals, should have been the standard of value the world over from time immemorial. It certainly has some mystic attraction which does not appear on the surface. It is not the only mysterious thing about gold, as readers of *Isis Unveiled* will have

noted. All the elements—or rather the Existences whose material bodies they form—have specific relationship to organized life and particularly to human life.

Individuality in Elements

The existence of allotropes, or variant forms of the same chemical element, has now become commonplace in science; although it created furore enough when first discovered. These discoveries culminated in 1929 by the discovery of variant forms of hydrogen, carbon, and oxygen made by Drs. King, Birge, Gianque and Johnstone.

An allotrope is a variant of the element which has the same chemical properties—so far as the accuracy of instruments permits investigation—but a slightly different atomic weight or number. There is of course *some* difference in chemical and physical properties which may be discovered one day. To the Theosophist it is significant not so much of the evolutionary nature of elemental history, now long admitted by science, as of the complexity and variableness of that history. The *individuality* of atoms smacks of different trends in the underlying *consciousnesses* akin to those in the human race of which they are part and parcel in the ultimate analysis.

The Einstein Puzzle

Of the various supposedly crucial tests of the Einstein Theory, the only one which does not yet seem to be satisfactorily resolved is that of the "ether-drift." It is held that if an "ether-drift"—an effect due to the earth moving through a stationary ether—is a fact, then Einstein is wrong; which may or may not be true. But the utter conflict in the experiments is an interesting study in "exact" science. Professors Miller and Michelson were still at outs on the last reported experiments. They of course face much difficulty in the fact that the effects to be observed are so small as to be vitally affected by instrumental and observational errors.

However there is a fundamental misconception in the idea that Einstein "does away" with the ether; a misconception to which he himself seems subject. For his equations of motion involve effects due to the "construction of space;" he even speaks of the "resistance of space." Since exactly as much is scientifically known of the nature of space as of ether, what is he doing with ether other

than to transfer to it the name of "space" and to give it some new mathematical relationships to motion? Since no one ever knew what its relation to motion was in the first place, this is far from "doing away with the ether." One day science will realize that so far from there being no ether, there are several types of "ether" —or space, as you like. Einstein's Theory is not nearly so important as the fact that a man of his caliber should be able at one and the same time to reach the public ear and to have the courage to express himself as freely as he does about the problems of human brotherhood.

He "reduced the universe to the status of a mental phenomenon;" an accomplishment which will have its full fruition long after he is dead; but his energetic advocacy of international peace and his attempted banishment from America by some of our benighted jingos, have already done more for the present generation than some of our most militant pacifists.

TIME AND DETERMINISM

Prof. Einstein concludes that past events cannot be located in time with precision. This has previously been understood to mean simply that in the submicroscopic world the localization of particles has been impossible beyond a certain degree of precision. But Einstein says that the principles of quantum mechanics render indeterminate the actual time of such a macrocosmic event as the opening of a camera shutter. Prof. Gilbert N. Lewis, of the University of California, has presented a theory of light—favorably received—to the effect that the present phenomena of a material system are determined as much by its future states as by its past; "the present is as much pulled into existence by the future as it is pushed into existence by the past." Time, he says, as called for by physical equations, must be symmetrical in both directions from the present. It is a curious thing that to him the receiving and emitting agents in light are of equal importance—which is a near approach to Patanjali's teaching that sight depends upon an emission from the eye as well as upon an impact from the object.

But the sum and substance of Prof. Lewis' theory in plain language is that the past and future of a thing are as indissolubly part of its being as its present—an oft-repeated Theosophical doctrine.

Time is only an illusion produced by the succession of

> our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. (*Secret Doctrine*, I, 37).

Five "Dimensions"

Time enters into the Einsteinian equations as a fourth dimension. Further difficulties in the new physics have led Dr. H. T. Flint, of the University of London, to a theory of five dimensions. The immense difficulty experienced in reconciling electrons which act both like waves and particles is solved, he says, by a five-dimensional universe in which rays and particles can both be delineated by the same set of equations .(*The Week's Science*, May 25, 1931).

All this struggle after super-dimensionality is a true intuition, but an incomplete and distorted one. When thought over, it will be seen that the whole definition of matter is simply that which is three-dimensional to the senses. And our whole idea of dimensions is derived from our experience with matter. Thus when we approach a fourth dimension we have already gotten beyond the realm of being where the idea of *dimensions* has any validity at all in our meaning of the word. We intuitively reach for an additional *characteristic* and ignorantly call it a "dimension."

> . . . thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one

plane of thought, to one stage of evolution, to one characteristic of matter. (*S. D.* I, 251-2).

SELF-ADVERTISING AMERICA

Complaining about an alleged campaign of vilification of America, an American woman was put right by a British critic in the following terms:

> Americans should realize that so long as the United States methodically travesties and profanes herself before the whole world by the loathsome pictures that pour steadily from Hollywood, there is little excuse for complaining if other peoples think America ridiculous.
>
> As shown in many of the serious and in most of the comic pictures that appear in England, America is ridiculous. And not only ridiculous, but obscene and trivial!
>
> If America does not care enough about her own reputation to control this monstrous vulgarity, she should not expect other nations to be too tender of her.
>
> America sometimes makes excuse for Hollywood on the ground that foreign nations must enjoy these pictures, or else they would not patronize them.
>
> This is true; but it is an argument that could be used equally well by the keepers of brothels. People willing to traffic in a certain line of goods can always do a lively business with the unhappy human race; but they should be content with gold for payment, and should not clamor for respect. (*Literary Digest*, November 7, 1931).

WORLD-WIDE VILLIFICATION

It is not only in England that America's sons—of the bar sinister, most like—vilify her; it is all over the world. In South Sea islands, in Polar ice, in African jungle, in Chinese and Hindu village, is being spread these moral horrors as representative of Occidental life. What the centuries of cruelty, rapacity and oppression on the part of the whites have failed wholly to do, the Pandarian art of a certain type of films is doing apace. That is to destroy white prestige and all respect for white civilization. No wonder the natives of Tahiti are now endeavoring to throw off everything that smacks of Caucasian culture!